4418 f. 2
§ 24

CHEAP REPOSITORY.

*SUNDAY READING.*

# EFLECTIONS

ON OUR LATE

rious Victory at the Mouth of the NILE.

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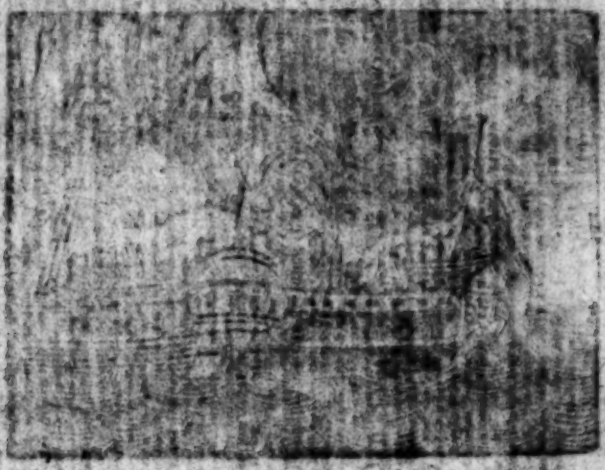

# REFLECTIONS, &c.

IGNAL mercies ſhould be recorded: diſtin-
guiſhed deliverance demands diſtinguiſhed
nkfulneſs.

raiſe is the nobleſt employment of man. It
es us above the world, and joins us with the
its of peace and joy. Praiſe is the ſweet ſmel-
ſavour of incenſe which riſes from a grateful
rt.

ivine bleſſings are ſhowered down in abun-
ce, yet without a grateful temper of mind we
ot enjoy them. They are either received with
cold

cold indifference, or only adminſter to inflame ou
paſſions, or to encourage our pride. What Go
intends for the greateſt good, men may pervert t
the greateſt evil. He delighteth to bleſs; He
wiſe to ſave, and is ever bringing good out of evi
Whereas they who are not guided by his Law, a
raſh or ingenious to deſtroy; to pervert the mea
of happineſs into ſources of miſery, to becom
miſerably poor becauſe they are entruſted with th
heavenly talents. This muſt ever be the ca
when men have "forſaken the Fountain of Livi
Waters; and hewn unto themſelves ciſterns, broke
ciſterns, which can hold no water." They ma
make ſpecious promiſes of happineſs, but what
they really produce? Paſſions without reſtraint, li
without virtue, death without hope.

As a Nation, we have great cauſe to be than
ful.

Our *climate* is temperate and healthy; favourab
to the exertions of labour and induſtry at all ſe
ſons of the year.

We are exempt from thoſe ſad *convulſions* of
ture which ſuddenly involve whole kingdoms
tremendous ruin. We now ſee the peculiar co
fort of our *inſular* ſituation; for although engag
in a moſt alarming and extraordinary war, thou
the kingdoms of the earth have been deeply co
vulſed, terrified by alarms, aſtoniſhed by defe
and reduced by plunder, yet war has not been
our gates. We have ſlept ſecure under our v

and our own Fig Tree. A vain, a mighty and determined foe has ſcarce ventured to approach our extenſive coaſts.

Our *Laws* are founded in wiſdom and executed with mercy, juſtice and integrity, by ſome of the firſt characters that ever adorned the Bench.

The different *ranks* and *orders* in ſociety ultimately tend to the comfort, the ſecurity and protection of the whole.

Our religion is founded on the revealed Will of God; the Holy Scriptures, tranſlated into our own language, are the baſis of the Proteſtant Church; we drink Water, even living Water, from the Wells of Salvation.

Our *commerce*, although in ſome particulars it may be carried to too great an exceſs, yet affords employment, ſupport and comfort to vaſt numbers of men, women and children.

I have not indeed enumerated all our national bleſſings: Theſe may ſuffice, in general, to prove our obligations to God; to ſhew what He may require at our hands.

*The wicked are a ſword in the hand of the* LORD, to puniſh themſelves, and to humble and oppreſs others. This ſword is gone forth. It hath devoured much fleſh. The numbers of the ſlain; the enormities committed; the miſeries endured, exceed

ceed all that is recorded of the ſufferings of the Jews at the laſt ſiege of Jeruſalem. *The floods have lift up their voice, the floods have lift up their waves, the waves of the ſea are mighty and rage horribly.*

*Great Waters*, in the language of Scripture, repreſent the violence of temptation, the diffuſion of falſe principles which deſolate all truth, and the tremendous riſings of the unbridled multitude.

As the devouring flood ſweeps all before it, ſo a deluge of deſolation has broken in upon the world, and ſapped the foundations of morality and religion, and threaten the exiſtence of all that is dear to Man.

Behold! the *antient land marks* are overthrown, the barriers between virtue and vice are ſwept away, the obligation of the marriage vow treated as an impoſture, the exiſtence of the Supreme Being doubted or denied, the LORD who bought us blaſphemouſly rejected, his word ſlighted, his Sabbath abboliſhed, the beſt principles of parental affection counter-worked.

*As the troubled ſea caſts up mire and dirt*; ſo in civil commotions the baſeſt of the people muſt finally bear rule. The firſt movers were aſtoniſhed, when it was too late, at the deſolating flood which they had let looſe; and when they found themſelves circumvented by the treachery which they had taught.

*When the ſea and the waves thus roar*, the deepeſt ceit, the moſt conſummate villainy, the moſt determined cruelty muſt finally prevail.

The enemy were ready to pour in upon us, like devouring flood: they envy our proſperity, they ek our ruin, and are provoked at our reſiſtance. heſe are the men who attempt to make us as deeitful, as guilty and wretched as themſelves. Well ay they be called STRANGE CHILDREN, *whoſe outh ſpeaketh of vanity; their talking is againſt the oſt High: their right hand is a right hand of iniuity: their feet are ſwift to ſhed blood: deſtruction nd unhappineſs are in their doings; and the way of eace they know not.* They ſleep not unleſs they ave done miſchief.

The nations of the earth have been terrified, opreſſed and ſpoiled by this devouring ſcourge; ome, who have made the fatal experiment, have ound that their friendſhip was more to be dreaded han their enmity. Their voice was the voice of acob, but their hands were the hands of Eſau.

As a Nation, we have felt in a degree the ſad hock; we are involved in a long and tremendous ar; yet, through the divine mercy, the enemy as been driven from our gates; we have not been ubject to their rapine; or corrupted by their prinples.

We do acknowledge that the LORD *reigneth*—

We

We have great cauſe *to praiſe His holy name, w giveth victory to Kings, and hath delivered David h Servant from the edge of the ſword.*

He hath lately put a new Song into our Mout even a thankſgiving unto our GOD. For he ha done marvellous things: with his own right han and with his holy arm hath He gotten himſelf t Victory.

Our late ſucceſſes have been moſt uncommo The ſea fight at the mouth of the Nile was the mo glorious event ever atchieved.

Not one of that mighty armament is left unt them: the two ſhips which eſcaped from our flee are now gone to the bottom: the ſhores of Afri were confounded at the dreadful ſight diſplaye before them.

They came againſt us in much pride, in va confidence, in malice and haughtineſs; they truſ ed in the multitude of a hoſt, but we will mak mention of the LORD our GOD.

"ALMIGHTY GOD HAS BLESSED HIS MAJESTY ARMS WITH SUCCESS," is the noble opening of t brave Admiral's incomparable letter: and when h wounds compelled him to leave his arduous an important poſt, he obſerves the ſervice did no ſuffer any injury by his abſence.

Whil

While our Commanders and our Hoſts fear God, e ſhall have no reaſon to fear the force or the ge of Man.

Thou, O Lord, haſt not made our Foes to triumph er us, but they are taken in the net which they id; they are confounded by their own devices, ey truſted in oppreſſion and wrong; and it is me unto them: Their great Goliah of Gath, the underer of Nations, the defier of the Armies of e living God is now ſurrounded by Enemies, as pert at plunder and almoſt as treacherous and ominable as himſelf.

The effects of this Victory will be ſuch a blow our Enemy's naval force, that they will not eaſily cover; the ſafety of India, the ruin of Buonarte and his army, the reſcue of Malta, the deliry of Naples, the recovery of Italy, the firm deion and vigorous conduct of the Ottoman Porte ainſt the univerſal Robbers and Murderers.

Therefore *we will offer unto* God *Thankſgiving, pay our vows with gladneſs*—Our *vows* of gratude for mercies received, as the only means to ve theſe continued and increaſed—Our *vows* of ter obedience for the time to come—of benevoice to our fellow-creatures; of ſubmiſſion to civil thority; of forgiveneſs of our Enemies.

Should the Saviour of the World ſay unto us as did unto his Diſciples in the general defection, Will ye alſo go away?" we may reply as they did,

" Lord

"Lord to whom shall we go; Thou hast *the words of Eternal Life.*" If we forsake Thee we plunge into Egyptian darkness: we wander out of the way in the wilderness of sin, of anguish, of remorse, and we find no rest for the soles of our feet. Thou art the desire of all nations; the one unchangeable good. To know Thee is everlasting Life.

From what our Enemies are, let us learn what we ought not to be. They are no Christians, but are vain, false, treacherous, ambitious, revengeful, mad with rage and eager for plunder, still combining the grimace of the Monkey with the savageness of the Tyger, as he who knew them well has described them (Voltaire). Only they are now showing themselves on a wider theatre, the theatre of the whole world.

From what our Enemies do, let us learn what we ought to avoid.

Some of them have openly denied the Being of God; others have acknowledged him in words, but thus they make Him a Being like themselves, unconcerned with human events.

We believe in God, that we may fear him, love him, and be blessed for evermore; unless this belief influences our lives; unless it becomes a practical principle it can do us no good. It becomes a mere dead letter, a formal profession, only to increase our guilt. If then we believe in God, let

ve it by our works, by keeping his Command-
nts. All other proof is deluſive and folly in the
reme. There is a madneſs talking about the
ld, which is worſe than any madneſs in St.
ke's; the madneſs of men's perſwading themſelves
they believe in GOD, and are his diſtinguiſhed
ourites, while they do not keep his Command-
nts; while their works, tempers, and purſuits
y the LORD who hateth iniquity. We acknow-
ge JESUS CHRIST to be the true GOD and eternal
e, and if we love Him we muſt keep his Com-
ndments.

Our Enemies have aboliſhed the *Sabbath* of the
RD, that moſt antient and ſacred of all the Com-
ndments; that ſign between GOD and Man; that
pe and Figure of a better Sabbath beyond the
ve. In their impiety they hate GOD in the cha-
ter and relation of Creator, as much as that of
deemer and Regenerator. They are reſolved to
no obligation to Him, to deny that they are in-
ted to Him for creation, and to aboliſh times
ſeaſons. The Sabbath was inſtituted for the
poral and eternal benefit of Man. The Sabbath
ld never have been given had not Man been
able of immortality. The brute beaſt have no
bath.

The wretched ſavages who know not the com-
s of *fire*, or how to build houſes, through their
lorable ignorance, theſe have no *Sabbath*; and
French Atheiſts by ſubſtituting their impious
ads are ſinking to a level with the brutes and
brutal ſavages.

Let

Let us be ſenſible of the wiſdom, the worth a
the improvement of the Chriſtian Sabbath. It
our own fault if every returning Sabbath does
bring a bleſſing with it, and ſecure a greater in et
nal ages. Reverence my Sabbaths ſaith the Lo
let us not follow our Enemies' example: let us
make the ſacred day, a day for indolence in
morning and diſſipation in the evening, a day
travelling or ſettling accounts, or writing letters
buſineſs, or ſauntering about fields. As the Apo
Gardens, and Dog and Duck, and Pantheon
very properly ſhut up becauſe they were great
couragers of profaning the Sabbath and ſeduc
youth; ſo all concerts, all card parties, all aſſe
blies for mere amuſement ought to be aboliſhed.
do not wiſh to ſee the Sunday a day of gloom.
ligion does not conſiſt in being melancholy. If
perſon has good reaſon for being chearful it is
perſon who is at peace with God and Man.* W
the public worſhip is not neglected, an innoc
walk, a viſit to a Chriſtian friend or relation,
very properly and profitably be ſpent. On a S
day particularly avoid all ſin, on that holy day
becomes exceeding ſinful. So employ and impr
the day which the LORD hath made, that it may
cure an immediate bleſſing on the following we
and by practical comfort you may know that it
good thing that ye have been in the courts of
LORD.

* See the charming deſcription of that cheerful
which reſults from true Religion deſcribed by the late B
of Norwich, who in doing this deſcribes much of his
Temper and Life.

Our Enemies reject the volume of inſpiration: ey deſpiſe the word of the living God: they turn m the pure Waters of Life, and drink a muddy eam of Lethe. They prefer the vague concluſion fallen reaſon, the dictates of wild paſſions, the aries of unbridled fancy to the ſolemn declara- ns of holy Scripture. They are deaf to the voice divine wiſdom, but liſten to the mean ſarcaſms the impious Voltaire, the affected benevolence the hardened Rouſſeau, the coarſe buffoonery Thomas Paine. They who hate truth will love ſehood. Witneſs the abſurdities which they have vanced, which nothing but the faith of an infidel uld ſwallow. A ſpecimen of this may be ſeen ong ourſelves, by thoſe who have half an hour throw away in the looking into a Treatiſe of Po- cal Juſtice, where is maintained the extravaganza men being able to prevent death by their own wer.

Let us then value the words of truth and ſober- ſ; let us hold faſt to the holy Scripture, the An- or of our hopes; inſtead of following the deluſion darkneſs, let us look to the Fountain of Light; us drink Waters from the Fountain of Life. Let lay up the words of the Almighty in our hearts, d put away iniquity from us.

Our Enemies believe that death is an eternal ep. This ſhort, uncertain and inexplicable life, en ſeparated from Eternity, is their all in all.

We believe that Man is immortal, becauſe Chriſt is

is the Reſurrection and the Life, therefore let
live for another and a better ſtate. Let us riſe ſu
perior to this paſſing ſcene. Our real home, ou
eternal reſt is beyond the Grave. Soon ſhall w
paſs from Time to Eternity. The Garments of Mo
tality will be put off. The paſſage of the Grave
very ſhort and ſometimes unperceived, Death is bu
the continuation of Life in a better ſtate with re
newed powers. Shall we then baſely dread th
which like a fog ſeems to vaniſh as you approach
The ignorance of Man clothes Death with ne
Terrors.

Our Enemies barbarouſly murdered a mild an
merciful King, whom they firſt degraded and mo
meanly inſulted.

Their malice has added luſtre to his Chriſtian cha
racter, and diſplayed excellencies which the worl
knew not were in him. The more they degrade
him, the brighter he ſhone: The darker was th
night of his temptation, the more compoſed, ſimpl
and dignified was his conduct. See the journal o
his faithful ſervant Clery, of the Tranſactions i
the Temple. A Work which I ſuppoſe few bene
volent minds can read without Tears.

Let us then be faithful to our excellent Kin
let us pray for his peace and proſperity, and kno
the worth of an antient and venerable monarch
Long may our good King reign over a free,
loyal, a united and a religious people. May
li

ve to see his children's children to the third and
ourth generations. May the evening of his days
e calm and collected, and may he rejoice in the
lorious hope of that better Crown which awaits
im.

THE END.

## A LIST of TRACTS.

### *HISTORIES.*

Madge Blarney, &c.
Delays are Dangerous.
The Affectionate Orphans.
The Wreck.
The Wife Reformed.
Betty Gillis.
Jeremiah Wilkins.
Murder in the Wood.
The Good Step-Mother.
Never fly from your Duty, &c.
The Two Couſins, &c.
The Honeſt Publican, &c.

### *SUNDAY READINGS.*

The Widow of Zarephath.
Ananias and Sapphira.
The Hiſtory of Samſon.
The Hiſtory of St. Peter the Apoſtle.
The Sower. A Parable.
The Unfruitful Fig-Tree.
Eli, the High Prieſt.
David the Choſen of God.
John the Baptiſt.
Prophecies relating to Jeſus Chriſt.
Sacred Biography. Part I.
Reflections on the Victory off the Nile.

### *POETRY.*

Richard and Rebecca.
The Good Aunt.
The Wanderer.
The Fatal Choice.
Eaſter Monday.
Miſtaken Evil.
The Diſtreſſed Mother.
Eliſha, &c.
Jack Flint the Soldier. Parts I. II. III.